But as to his writing the book, it is altogether improbable, both from the style and the absolute absurdity of its numerous unfounded or exaggerated calumnies. At a venture, I think, words, sentences, and allusions could be extracted by scores, which Nesbit, even to-day, could not unaided explain or define. This pretended description of Liberia abounds with errors, so as really to convey very little truth.

The work has an introduction by M. R. Delany, which, in its unbounded laudations, has especially selected the worst falsehoods for the highest praise, and but for its evident malice, one would suppose Delany had written it as an irony or patent hoax, to apprise all readers of the fictitious character of the work. Delany calls particular attention to "several points."

Page 4. "In the first place, (he writes) it is not known by the people of this and other countries, that the whole country of Liberia is duily overflowed; the face of the earth completely covered by the tide-water from the oceanthe people being consequently compelled to confine themselves to the few hill-points which border the sea-coast." In this sentence, Delany has reference to the first paragraph of the sixth chapter of Nesbit's pamphlet, which begins thus: "The face of the country is one magnificent swamp," &c. Delany may well remark, "this fact is not known." On the whole coast of Liberia, from Cape Mount to Grand Sesters, including the mouths of all its rivers, there are not ten square miles of land overflowed by the tides. The country of Liberia partakes of the character of New England, as to rocks, and hills, and mountains, and streams; and having repeatedly visited the whole coast, I have no hesitation in saying that the salt meadows near New Haven are, in extent, equal to all the tide-covered lands of Liberia. Nesbit did indeed see on Stockton creek, and as he ascended the Mesurado-neither of them three miles from the sea-shore—some Mangrove swamps. These have been described and discussed by the Colonization letter writers from the beginning; but to magnify this single instance, not half the size of the tide-water oyster beds of New Jersey, indicates criminal ignorance or wickedness. Delany may well say that this was not known previously. No, indeed, it was left for Nesbit to make known so wonderful a story,

Secondly—Delany calls the particular attention of Benjamin Coates, Esq. to the invincible proof furnished by Nesbit, that the natives are held by the colonists as slaves! This, he does not pretend, is new. He was well aware that it was an old lie often set afloat, and as often refuted. The last previous occasion of it was by Commander Forbes, of the British Navy, who was very willing to leave the subject, and forget his own calumnies. Nesbit knows that by the laws of Liberia, no man can be held as a slave, and no colonist can keep a native youth until he has been apprenticed. The laws are carefully made and guarded to prevent abuse; and hence the following sentence is a Munchausen of special magnitude. (See bottom of page 39.)

Page 39. "After the private transaction between master and parents, the courts, at the instance of the master, go through some mummery, which fastens the fetters on the purchased child during his natural life." Whew! will Mr. Nesbit give us one instance of the above? Let us have names and dates, if of his own knowledge, when and where? If from his correspondents, give us their statements? No; he will not: simply because such cases never occurred, and do not occur there any more than in Philadelphia and New York.

## MISSIONARIES.

As if each point referred to by Delany were a kind of climax in absurdity, to mark a worse falsehood than the previous, he applauds and misrepresents the account, both foolish and wicked, which Nesbit gives of the missionaries. Nesbit says: "There are hordes of missionaries there; indeed there cannot

be less than two hundred persons there receiving salaries as missionaries, whose only object seems to be to gull the patrons. They, the missionaries, have, to a man, turned traders: some even are engaged in dealing out rum and fire-arms. There are, however, some two or three who have been more honest in their habits."

Of these, and such like gross slanders, Delany remarks: "Concerning the missionaries, I have always been suspicious and fearful. But your exposure of their pernicious and wicked traffic in rum, their systematic and established rule of cheating the natives, and justifying themselves therein, and probably dealing in slaves,\* however little surprised I am to hear it, (and I am not surprised,) will startle true Christians of both hemispheres. Your statements confirm my opinion, that American white men are wholly inadequate to the spread of the Gospel as missionaries among the colored races."

We have consented with reluctance to defile our sheet with such slanders, but there seems no other way to convey to the public an adequate idea of the turpitude and baseness to which Nesbit has consented to fix his name. I have quoted from Nesbit, and then from Delany's comment, for the reason, that however base the calumny of Nesbit, Delany perverts it and makes it worse. Reading Nesbit alone, one need not necessarily conclude that the missionaries of whom he speaks are white men, "American white men;" but Delany, by his comment, fixes that interpretation—and Nesbit, by accepting it and publishing it in his book without denial, gives it authority, and is as criminally wicked as Delany.

Now, will the public believe us, that of this "horde of missionaries," at least "two hundred" asserted by Nesbit, and called "American white men" by Delany, there were not ten in all Liberia who could be a basis of the number.

Miss Wilkins, who, he says, "was forced to relinquish her task in disgust," (but who has returned and is now there) was an American white person.— Rev. Mr. Horne, teaching a noble school at Monrovia, (his health failing, he returned last spring, but expects to return soon) was an American white man. Rev. D. A. Wilson was there also, principal of the Alexander High School at Monrovia, who came home last year on account of Mrs. Wilson's health, but has again returned to Liberia and is now there. 'These constituted all the white missionaries in Liberia, except one Baptist missionary and family at Bassa, who have since returned. Now, as Mr. Nesbit had the grace to except two or three missionaries as more honest than his "horde of two hundred," we presume he will, if inquired of, not dare to say one word against one of the "American white men" above mentioned.

Who, then, are the "horde of two hundred dishonest" missionaries, asserted to be there by Nesbit, and called by Delany "American hypocrites?" Alas for Mr. Delany's purpose!—they are not "white men." All the missionaries but those whom I have named above, who received salaries in the Republic of Liberia, when Mr. Nesbit was there, were free colored men, citizens of Liberia. Like the shirt of Nemesis, this outrageous libel comes back to its author's own people.

B. V. R. James, Rev. Francis Burns, Rev. Alexander Crummel, Rev. Amos Herring, Rev. Beverly Wilson, and a host of pious, devoted colored men, have thus been malignantly assaulted in the vain hope of exciting or justifying the suspicions of the Delanys against "American white missionaries."

But why should our columns be occupied in exposing the petty malice and falsehood of a fellow who confesses himself a deceiver and liar, and tries to justify his deceptions by misrepresenting the laws and government of Liberia? Liberia forbids captains taking away passengers without passports. So

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<sup>\*</sup> Mr. Delany volunteers this last lie about slaves, as Nesbit had not asserted it.